

[CONFIDENTIAL.]**VERNACULAR NEWSPAPERS****PUBLISHED IN THE PANJAB,****NORTH-WESTERN PROVINCES,****OUUDH, AND CENTRAL PROVINCES,****Received up to 6th June, 1878.****POLITICAL.**

THE Qaisar-ul-Akbar of the 2nd June, after quoting the statement which appeared in the **Pioneer** of the 30th May, on the authority of the Pera correspondent of the London **Morning Advertiser**, that General Tchernayeff has been appointed the Commander of the Russian expedition to India, consisting of fifty thousand troops who were being raised at Orenburg, remarks:—"We do not think this news to be correct: because it is perfectly useless on the part of Russia to think of invading India with an army of fifty thousand men. Russians must know well that the English Government is very rich, and that India is inhabited by tribes more warlike than themselves. In the event of an emergency, the English Government can speedily raise an army in India twice as strong as the Russian army. How is it possible that Russia can at present think of invading India whilst she has not yet recovered from the effects of the late struggle with the Porte?"

Circulation,
200 copies.Circulation,
150 copies.

The same paper, after quoting an extract from the *Pioneer*

The policy of Turkey
in the event of war be-
tween England and Russia.

of the 28th May regarding the enquiry
made of the Sheriff of Mecca and of
the Muftis of Tunis and Morocco by

the religious party among the Turks, *viz.*, whether, in the
event of war between England and Russia, Turkey should
remain neutral, or whether she should cast in her lot with
England, remarks:—"We believe that the object of the Turks
in joining England in the event of war between England
and Russia will be the victory of Islam, which will be a
carollary of the triumph of England over Russia. It is
advisable in every way that the Porte should aid Eng-
land. True, the English are all Christian and prejudiced
people, and are in no way interested in the cause of Islam,
but still they are a thousand times better than the Russians;
they are a civilized people, and love peace and justice."

Circulation,
200 copies.

The *Hindi Pradip* of the 1st June says that it appears

The unsatisfactory ar-
rangements about the
supply of provisions to
the native troops des-
patched to Malta.

from newspapers that the arrange-
ments made for the convenience and
the supply of provisions for the native

troops on board the ship at the time
of their departure to Malta were very unsatisfactory. The
fire-places where the soldiers were to cook their food were
not properly made. The provisions taken on board the ship
contained an insufficient quantity of flour and an excessive
quantity of rice, but the Pathans and Sikhs do not eat rice.

The new coats and pantaloons made for soldiers were too
tight. The iron tanks of water leaked, and the water in the
wooden tanks became bad. If the native officers of each
regiment had been asked what provisions and articles of pro-
vision would be required for their soldiers, there would have been
no ground for complaint on this score, and the soldiers would
have been spared the ignominy of being charged with evincing
a mutinous spirit.

The *Syndhi- Hind*, Amritsar, of the 1st June publishes an article on the British constitution. Circulation, 200 copies.

The British constitution. The writer first points out that each of the three forms of government, viz., an absolute monarchy, an aristocracy, and a democracy or republic, is liable to abuse, and that a limited monarchy like that of England, which is a combination of the three forms of government above referred to, is the best form of government. Then the writer, after briefly describing the British constitution, remarks:—It is no exaggeration to say that no country in the whole world excels the English Government. The English and the Indian people are very fortunate that such an excellent government rules over them. It is simply a man's ill-luck that he should rebel against such a government. True, Act IX. of 1878 imposes restrictions upon our liberty, but it only prevents us from indulging in unrestrained license, and not from a truthful statement of facts. We will still freely agitate our grievances before the government as a child does before its parents, and not in a seditious or disloyal spirit. Thus our liberty is intact, and, therefore, we need not wail and cry."

The *Qudh Akhbar* of the 6th June says that it appears from the telegram of 2nd June received from Berlin that the Emperor of Germany, William, of Germany, was shot at for the second time. It may be gathered from this incident that the different parties in Germany are actuated by strong hatred towards each other, and that the socialists are the inveterate enemies of the Emperor. It may be that the socialists dislike the present form of government, and wish to establish a republic in Germany. At all events this much is clear, that they are a very seditious people. After the first attempted murder of the Emperor, a Bill was introduced in the German parliament against the socialist party. But as it was the first offence of the party, the Bill was rejected.

by the parliament. Now it is probable that a law will be enacted to check the illegal acts of the party. We, the natives of India, have no interest in any special law which may be enacted by the German Government for restraining the socialists. However, we are greatly interested in a conclusion which can be drawn from the attempted assassination of the German emperor. Some untoward incidents of this nature have also occurred in India. Sometimes a high European officer has been killed by a wicked native. Sometimes a native has done personal violence to a European officer. Whenever an incident of this kind has occurred, some Anglo-Indian journalists have deviated from the path of justice and impartiality and charged the whole native community with disloyalty. It should be observed that great difference exists between Germany and India. All the inhabitants of Germany belong to the same race and profess the same religion, whilst India is inhabited by different tribes, professing different religions. Moreover, popular education is much more extensive in Germany than in India. If in these circumstances repeated attempts are made to kill the German Emperor, it is not at all surprising that a wicked native should sometimes attempt to kill a European officer in India. A few occurrences of this kind do not warrant us in thinking the whole native population to be disloyal. The truth is that in every country on the surface of the globe there are good people and there are bad people. It is obvious in a thousand ways that the natives are the well-wishers of the English Government, and that they appreciate the benefits which British rule has conferred upon them.

Circulation,
540 copies.

The *Koh-i-Nur* of the 1st June, after publishing an Urdu translation of the article of the *Civil and Military Gazette*, which refers, on with the aid of the Russians, to the authority of the Standard, to the intended invasion of India by the King of Bokhara with the help of the Russians, remarks that

these Bokhara Beggars, who have the qualities of the mō�as in them, should remember that although the English Lion is sitting quietly in Asia like a poor cat, he is in reality a lion. His silence arises not from any kind of fear, but from satiety of hunger. They must open their eyes and see how the English lion is now roaring in the field before their patron, the Russian bear, in Europe, and how the latter with his tail between his hind legs is looking behind.

The *Kavi Vachan Sudha* of the 27th May (received on the 31st May) publishes a long article, *The British rule in India*, communicated by one Pundit Badri

Dat, in honour of the last anniversary of the birth of Her Majesty the Queen of England and Empress of India. The following is an extract from the beginning of the article—

We congratulate India on the coming of this happy day. Happy are the natives of India who have witnessed to-day the fifty-eighth anniversary of the birth of their Empress. Her Majesty's birth-day inspires us with great joy, not only because of the high dignity of Her Majesty, but specially, because since the assumption by Her Majesty of the reins of the government of India into her own hands, every year of Her Majesty's reign has passed away easily and quietly without experiencing any trouble at the hands of her Indian subjects. Her Majesty has viewed with great satisfaction the attachment of her Indian subjects to the British throne, which has been increasing every day like a waxing moon. Since the establishment of British rule good fortune has dawned upon India. Through the kindness of Her Majesty the diffusion of learning, the increase of prosperity and freedom, and the security of life and property have begun to improve the state of the country. Under the old régime internecine disputes were frequent, but peace and tranquillity reign in the land under the English Government. India never enjoyed such ease and comfort under the wicked Muhammadan rulers as she does now. True, the people grumble sometimes

Circulation,
275 copies.

Circulation,
100 copies.

Circulation,
100 copies.

exposed to hardship and distress. But there is no rose without a thorn. If we compare the British rule with the old Mahomedan rule, we will at once see that it has been our lot to enjoy such peace and tranquillity as we do now after several centuries. The administration of justice under the strong rule of Her Majesty is so excellent that the wolf and the sheep drink water at the same bank. The ungrateful and foolish persons who always look to their own interests, and who cannot distinguish between right and wrong, may charge the English Government with any number of faults they please, but the well-wishers of Her Majesty will not forget, even in sleep, the kindness and love which Her Majesty cherishes towards her faithful subjects.

Circulation,
100 copies.

The *Saffar-i-Bukhara* of the 29th May publishes an Urdu

translation of an article of the *Dar-ul-haqq* a gentleman about the Eastern question (a newspaper published in Persian at Constantinople) of the

8th April. The following is an extract from the article:—

Our friend Mirza Pir Bakhsh, a native of India, who lives at London, has published a pamphlet in English entitled 'England, the Perte, and the Treaties.' We have received a few copies of the pamphlet. As it applies to the present time, we give an abstract translation of the pamphlet in our columns. The pamphlet opens as follows:—Thirty years ago I used to hear exaggerated accounts of Europe. My curiosity induced me to pay a visit to Europe. I have witnessed many revolutions in Europe since my arrival here. The progress made in learning and the industrial arts by Europe deserves high praise. But the best policy of administration here consists in lying, deceiving, and breaking promises. A man who always speaks truth is, in the opinion of Europeans, a low and mean person. The moralists of Europe who are entrusted with the moral education of their countrymen plunder the people. Even the wisest among them do not care for anything except their own interests.

To turn to the Eastern question. The Turks are a pious, truthful, and faithful people. It is well known that the Turks engaged in the war because they put faith in the treaties to which the powers of Europe were signatories. But the European powers did not espouse the cause of the Porte, and stood aloof from the struggle as indifferent spectators. With the aid of General Ignatieff, the Czar instigated rebellion in the Turkish provinces of Bosnia, Herzegovina, and Bulgaria.

The *Mashir-i-Qaizer* of the 2nd June says that now there is a strong hope that the peace of Europe will be maintained. But still the public is anxious to know what will be the policy of Turkey in the event of war between England and Russia. To our thinking the Porte will at first adopt a neutral policy. But when it will see Russia suffer repeated defeats at the hands of England, it will join the latter in order to wreak vengeance upon the former. England is sure to obtain a decided victory over Russia with the aid of Turkey. In the first place, the Indian army is sufficient to overpower the enemy. The natives have long been waiting for an opportunity to measure arms with the Russians in the battle-field and to suck their blood. But in the second place, if the Turks will also aid the English Government, the Russians will not be able to encounter the united armies of England and Turkey. In that case Russia will have to restore to the Porte what she has already extorted from it in the shape of money and territories as the indemnity of the late war. Moreover, she will have to cede a portion of her own territories in Europe to the Porte, and all her conquered country in Central Asia to England, which will be placed under the administration of an English Governor. This appears to us to be the result of war between England and Russia, if it breaks out.

The *Undu Akhbar* (published in Marathi at Akola) of the 1st June says—“Some shortsighted and the Native States men have begun to think that the

Circulation,
215 copies.

Circulation,
150 copies.

interference of the Government of India in the internal affairs of a native state immediately leads to the ruin of that state; but they are wholly mistaken. Experience clearly shows that in those cases in which the connection between the Government of India and the native state is very close the inhabitants of that state are happy, the ministry a body of able men, and the progress of education satisfactory. The young Gaekwar of Baroda is receiving a good education under his tutor, Mr. Elliot, and the state is flourishing under the wise administration of Sir T. Madho Rao. The administration of Kolapur and Mysore, whose rulers are minors, is also in a very satisfactory state. Hence it is obvious that the Government of India has always at heart the welfare of its native subjects and native chiefs. Some of our contemporaries take the government to task for curtailing the charity charges in Baroda. But to our thinking the distribution of alms by the Baroda state is serving no useful purpose; it only has the effect of demoralizing the people. The Raja of Puri lately tortured a Babaji to death, and the Government has sentenced the Raja to transportation for life. What is bad in this? If this punishment is too severe for the gentle body of the Raja, it must be too lenient for his cruel heart. This case is a good warning to the other native chiefs who listen to the evil counsel of their wicked advisers. We believe that all thoughtful persons will approve the proceedings of the Government in the Puri case. Some of our contemporaries say that the people of Orissa regard the Raja of Puri as the incarnation of Vishnu, and are therefore dissatisfied with the punishment that has been inflicted upon him. But if the Orissa people will look at the wicked deed of the Raja without taking into consideration the divine origin of the Raja, they will be convinced of the justice of the sentence passed against him by the Government. Our countrymen should be able to realize that we never enjoyed such ease and comfort formerly as we do now, nor

were the former kings of India so kind to us as the English Government? In fact, there is no harm in supposing that our present rulers are an incarnation of God.

KABUL.

The Peshawar correspondent of the *Lawrence Gazette* of the 4th June states that it is rumoured at Peshawar that Russia is willing to pay to the Amir of Kabul seven crores of rupees out of the subsidy which she gets from Bokhara. But we are not inclined to put faith in the rumour until it is officially confirmed by the Government. Rumours of this kind have several times been afloat. Perhaps it is the Amir himself who from interested motives propagates such false rumours.

Circulation,
350 copies.

NATIVE STATES.

The *Lauh-i-Mahfuz* of the 31st May, in its correspondence with the *Lawrence Gazette*, states that grand arrangements were made at Patiala for the reception of the Lieutenant-Governor on the occasion of his late visit. The Maharajas of Patiala, Nabha, Jhind, and Faridkote are about to go to Simla. Fresh troops are being levied in the states, and military preparations pushed on with great vigour.

Circulation,
90 copies.

The *Kashmir* correspondent of the *Rahbar-i-Hind* continues to complain of the prevalence of oppression and distress in the Kashmir state. Two articles have already been noticed in the *Selections* (viz. the *Selections* for the week ending the 11th May, 1878, page 399, and those for the week ending the 18th May, 1878, pages 422 and 423). The *Rahbar-i-Hind* of the 1st June publishes an article communicated by the correspondent describing the distress and oppression prevailing in the *Kashmir* district of the *Kashmir* state. The writer, on paying a visit to the district, found great oppression

Circulation,
525 copies.

prevailing in it. He saw the cultivators subjected to ill-treatment. In the vicinity of Srinagar the writer found several villages almost entirely deserted by the inhabitants, as, for instance, villages consisting of fifty or sixty houses each had only five or six houses inhabited by men. At several places men subsisted on the flesh of dead animals. The writer saw the poor eating grass and the leaves of trees at some places. The writer one day reached a village. He entered many houses, but he found them wholly deserted. He then entered a house in which he found an old man and about ten or eleven children. The old man was crying, and the children lay around him in a senseless state. The writer offered some bread to the old man, which the latter accepted and thanked Heaven, saying that he had had no food for the last ten days. The writer enquired the cause of this. The old man replied that he had two grown-up sons, one of whom being hard pressed with hunger deserted the house, and the other died of starvation, and that he himself was too weak to go out of the house and fetch grass or the leaves of trees for the children to eat. Two of the children died by the next morning, and the rest were in the last stage of their existence. The writer then set out on his journey and found the condition of the people still worse and the villages deserted as he proceeded. The causes of this popular distress are manifold. First, the last crop was very scanty; Secondly, it was much damaged by the excessive fall of rain and snow. Thirdly, the Vazir realized the revenue by the sale of the grain and live-stock of the cultivators. Thus the cultivators have nothing left for their support. The State should have devised some other scheme for the realization of the revenue which might not press hard upon the cultivators. Earthly, no man was allowed by the state to sell grain; and therefore, even if a peasant earned wages by labour, he could not get food. If a man were convicted of selling grain, he would be punished as severely as if he were guilty of cow-slaughter. Thus some

peasants died of hunger and some abandoned their houses. The rest who still live at their houses have no money and cattle, so that they might be able to cultivate their fields. Thus the next crop will also be a scanty one.

Some cultivators abandoned their houses and took refuge in the town. They have been seized by the state and sent back to their villages. Both they and the persons with whom they took refuge in the town have been subjected to great dishonour. The State has fixed the rate of grain at Rs. 4 per *kharwar** in the villages and Rs. 2.8 in the city of Srinagar. Thus the poor peasants are worse off than the inhabitants of the city.

The *Hindi Pradip* of the 1st June publishes an article expressing its opinion about the character of native chiefs. The following is the substance of the article:—If to expiate the accumulated sins of a previous existence we were doomed to be born in India—why were we not born a chief or a prince? In that case we might be able to apply bottlefuls of ottar to our long locks of hair; we would sit on the throne wearing garlands of jewels and chewing the betel-leaf; we would have the entire administration of the state in the hands of our officers, who were, as it were, asses in the shape of man, and pass the whole night and day in worshipping gods or in the company of actors and dancing-girls; our palace would be filled with thousands of beautiful women; we would extort money from our poor subjects and maintain a large number of elephants and horses for the sake of show; we would be puffed with pride at the false praises conferred upon us by bards; we would give up all sense of honour and dance as a puppet at the will of the foreign rulers; we would pant for empty titles and an increase in the number of guns of our salute; thinking the orders of the foreign officers of the

Circulation,
200 copies.

* *Kharwar* is a measure of weight.

Government, who are much poorer than ourselves (i.e., whom we can purchase), to be blessings of gods, we would foolishly wander over the country from Delhi to Calcutta. Happy are our stupid* chiefs and princes who are content to look upon their present painful state of dependence as one of extreme happiness. Just as a dog is highly gratified with sucking the blood of his own mouth by gnawing a dry bone, our chiefs and nobles have not the courage and enterprize to make conquests in foreign countries: they only delight in childish sports at home. They extort money from their impoverished subjects and waste it in the pursuit of their own personal pleasure. The happiness of a king ought to depend upon that of his subjects; but this is too much to expect from our present chiefs. If we wish to think our chiefs and nobles to be happy because they enjoy every kind of greatness, it is not possible for us to do so. Their minds are never turned towards true happiness; they regard the day as the night and the night as the day, gold as earth, and earth as gold, and virtue as vice and vice as virtue. There is no thoughtful person but sheds tears over their bad conduct, but we cannot help it. It is the wish of Heaven that India should not rise again from its fall; otherwise why should our Rajas and Maharajas remain as they are at the present time of progress, while all other persons are awaking and making progress?

GENERAL ADMINISTRATION

Circulation,
90 copies.

The *Lawn-i-Mahfuz* of the 31st May argues that the ~~exaction of heavy rates of interest by the states of interests~~ ^{exaction of heavy rates of interest by mahajans} is the cause of the ruin of the ancient Muhammadan nobility and gentry. The Government at first fixed 12 per cent. as the legal rate of interest, and also ruled that in no case the total sum of interest charged on any loan should exceed the value of the loan itself. Even this rate of interest proved too heavy, and the

* Stupid: a more literal translation of the text would be blind in reason and eyesight.

estates of many Muhammadan noblemen, passed into the hands of their Hindu creditors. Thus, it was, advisable to lower the rate of interest. But, on the contrary, the Government deemed it proper to contribute to the ruin of the Muhammadan nobility, and abolished the fixed rate of interest and the limit of the aggregate sum of interest. Thus, the mahajans are now at liberty to exact any rate of interest they please, and the result of this is that many Muhammadan noblemen have been ruined, and the mahajans are gradually taking the place of the ancient Muhammadan nobility. If it is the wish of the Government to preserve the old Muhammadan nobility from total extinction, and not to raise the usurers to the position of landed proprietors, it should speedily amend the existing law regarding interest.

The *Dabdab-i-Qaisari*, Bareilly, of the 1st June, in its assessment of the local news columns, says that the license tax in Bareilly, assessment of the license tax is going on in Bareilly. The maulvi of the tahsil first prepared a register containing the names of the persons liable to the payment of the license tax; and then Maulvi Munir-ud-din Ahmad Khan, the tahsildar of Karor, Bareilly, assessed every individual after making careful local enquiries in each case. Then Mr. Stack, the assistant magistrate and collector, himself, went to every shop and checked the assessment made by the tahsildar. In those individual cases in which the assessed rates appeared too heavy to him he reduced them. Thus we believe that the levy of the license tax in Bareilly will not be attended with any hardship or oppression to the people.

The *Banaras Akbar* of the 6th June says that the wailing and crying of the people in paying the license tax are quite uncalled for. The poor classes of the community will not have to pay the license tax, but only the traders and mer-

chants. All men whose annual income is below Rs. 200 lire are exempt from the payment of the tax. A man whose annual income is Rs. 200 will have to pay Rs. 2 as license tax, which is not much. In every case the amount of the tax will vary according to income. A man with an income of Rs. 25,000 a year will be liable to a license fee of Rs. 500, i.e., only one-50th part of his income. According to the Hindu Shastra the Raja is entitled to exact one-sixth part of the income of every man, but the English Government takes much less than that.

Circulation,
625 copies.

The Khair Khwâz Panjab of the 1st June asks the commissioner and the deputy commissioner of Sialkot to ascertain how the proceeds of the rent of the house, situated on the premises of the district court, in which the pleaders and mukhtars sit, are disposed of. The house was probably built in 1867. Is the rent deposited at the treasury to the credit of the Government? If not, to what purpose is it devoted? If it is given to any persons, have those persons any right to it? Was the house built by private donations and subscriptions? If so, would it not have been possible to repay the amount of subscription paid by each man, or to erect a suitable shed for litigants, if the rent had been allowed to accumulate?

Circulation,
260 copies.

A correspondent of the Vakil-i-Hindustán of the 1st June says that the apprentices or candidates for posts who work at the district courts oppress the ignorant and poor zamindars in a variety of ways.

When our sagacious commissioner in the course of his tour paid a visit to Sialkot, he ordered that no apprentice or candidate should be kept at any court. He thus conferred a great favour upon the zamindars. There is also another class of men who oppress the zamindars. We refer to special

commissions appointed by courts to make local enquiries in some cases. We do not mean that no commission should be appointed in any case, but that whenever it is necessary, an honest and trustworthy man should be appointed a commissioner. It is not right to indiscriminately appoint any man a commissioner, or to always select a man from among a fixed number of persons. The system of appointing commissions by the munsif's court at Pisor, Sialkot, is a popular complaint. We request that the Government should improve the existing state of things at Pisor, and thus save the zamindars from this evil.

The *Vakil-i-Hindustan* of the 1st June, in its columns of *Sir George Couper* and *summary of news*, says that the *Statesman*, still continues to write against Sir George Couper, the Lieutenant-Governor of the North-Western Provinces. Our contemporary contends that lakhs of men have perished from the effects of famine through the negligence of Sir George Couper. Sir George Couper has recorded a minute in reply to the attack of the *Statesman*, which has been approved by the Government of India. But the *Statesman* has written a strong rejoinder to the minute. All the native papers published in English—as for instance the *Indian Christian Herald*, the *Hindu Patriot*, the *Indian Mirror*, the *Bengali*, the *Amrit Bazar Patrika*, &c.—consider the charges brought by the *Statesman* against Sir George to be well founded.

Circulation,
260 copies.

The *Shola* *Times* of the 4th June argues that as the *bahi khatas*, or account-books of mahajans are recognised as trustworthy evidence by civil courts in all legal suits brought by them against their customers, some measures should be adopted by the Government to prevent the dishonest mahajans from fraudulently tampering with their books. Sometimes they erase old writing and make new entries, but this fraud is detected by the court with the aid of the magni-

Circulation,
275 copies.

ifying glass? Sometimes they take out some old leaves from their books and substitute forged leaves in their place. It is very difficult to discover this fraud. Sometimes they practise a systematic fraud by continuing to make false entries in their books for a long time. It is easy to put a stop to the practice of substituting new leaves in the place of old ones. The mahajans should be ordered to submit blank books which they intend to use as their account-books to some officer in the district. The officer should affix his signature or seal to every leaf, and the total number of leaves in the book should be stated both in the first and the last page of the book. The introduction of the proposed scheme will necessitate the employment of one or two additional muharrirs in each district. To meet this additional expenditure a small fee may be exacted from the mahajans for each book. It is very difficult to prevent the mahajans from making false entries in their books, but something may be done towards checking this kind of fraud by ordering the mahajan to have the accounts in their books countersigned by their customers at intervals of time. But this plan is, indeed, not practicable because dishonest customers may refuse to countersign the books, and then the mahajans will be helpless.

Circulation,
200 copies.

The *Hindi Pradip*, Allahabad, of the 1st June, first praises the Government of the North-Western Provinces for the readiness and frankness with which it acknowledges and corrects its mistakes when they are pointed out to it. The mistakes which were pointed out by us in the *Hindi Pradip*, No. 97, in the transliteration of the names of Hindi books in Urdu (vide the Selections for the week ending the 9th March, 1878, page 190) have been corrected, and a revised list published by the Government in the Urdu Government Gazette of the 23rd April. The Government has also ordered that for the future the catalogue of Hindi and Sanskrit books should be published in

Hindi characters, and that of Urdu and Persian books in Urdu characters. The writer then dwells upon the expedience of notices and copies of plaints being issued by civil courts in Hindi instead of Urdu characters. The present practice of the civil courts of issuing notices and copies of plaints is attended with great inconvenience and loss to villagers who live at a distance from the *sadr* station. When a notice of the civil court is served on a peasant, he has no ready means of knowing what its contents are, there being no Urdu-knowing man in the village. There may be a police thana one or two miles distant from the village, but the villagers fear the policemen so much that he cannot have the courage to take it to the thana to have it read out to him by some man of the thana. Thus he has to run at once to the *sadr* station for the purpose. Then he must return home to fetch the papers which he has at his house connected with the case. Thus several days are passed in this way, and the day fixed for the hearing of the case arrives before he has been able to make satisfactory arrangements for the defence of the case, and therefore he loses the case. Thus litigants are put to great inconvenience and loss, and the result of this is that the number of suits is daily decreasing.

The writer also urges that the municipality should grant *rawannas* or passports written in Hindi characters, because no trader can read Urdu.

The writer also says that the names of roads are not correctly written in Hindi on sign-boards in Allahabad : as, for instance, the word *shahar* is incorrectly written as *shaihair* in Hindi on the sign-board which is put up to indicate the city road.

THE VERNACULAR PRESS ACT.

The *Hindi Pradip* of the 1st June makes the following remarks on the Vernacular Press Act :—Although our Government is

Circulation,
200 copies.

well versed in the art of administration, it made a great mistake in hastily passing the Vernacular Press Bill without thinking what the consequences of the measure would be. But when on a second thought the Government recollects its habitual justice, it was obliged to make the Press Act a dead letter, and those vernacular newspapers which were stopped owing to the exaction of bail-bonds have been released from the obligation and revived. True it is that one fish makes the water of the whole pond dirty. The reading public is aware that Mr. Eden, shortly after his appointment to the office of Lieutenant-Governor of Bengal, strongly censured the vernacular press. Can there be now any doubt that the press law is the work of Mr. Eden alone? Much has been written in the newspapers of Bengal about him. Is that all false? But the newspapers could do nothing beyond mere writing, whilst he was all-powerful and did as he pleased. We are still thankful to His Excellency the Viceroy, inasmuch as he has at last rectified his mistake. It was not the fault of His Excellency that he gave his consent to the Press Bill, but that of the climate of Calcutta, which at once changes one's mind. It is only the good climate of Simla which prevents the reason from going astray. The Fuller minute was the result of the fine climate of Simla. The *Pioneer* says that the members of the vernacular press will not fear Act IX. of 1878: because the Act does not vest the district magistrates with absolute power. But the proceedings of the Government of Bengal have proved that even local Governments, to say nothing of district magistrates, are not fit to be entrusted with absolute power. Accordingly, the Government of India has ordered that no local Government should take any action under the Press Act without obtaining its sanction. If Mr. Eden were appointed the Governor-General of India, what would be the result? To our thinking the result would be that all vernacular newspapers in India, specially in Bengal, would

to exist. Now that no action can be taken under Act IX of 1878 against any vernacular newspaper without the permission of the Government of India, what will be the use of appealing to the Government of India from the decision of the local Government? In every case the Government of India will reply that the judgment has been passed after due consideration, and that the Supreme Government sees no reason to modify or reverse the judgment. The judgment and gravity evinced by Sir George Couper in the matter of the Vernacular Press Act deserve high praise. If, like Mr. Eden, he were also to exact bail-bonds from us, what could we do? It is our earnest prayer to Heaven that we may be always placed under the rule of officers who love the people, like Sir George Couper, and that Heaven may always protect an officer like Sir George Couper.

LOCAL AND MISCELLANEOUS.

A correspondent of the *Suheli Hind* of the 28th May

(received on 31st May) says that on the 15th May some Bengali students of the Victoria School, Ghazipur, were walking in the garden, singing a Bengali song. At that time a European gentleman happened to come to the garden and asked the students to stop singing, but, the students, being young boys, did not obey his order. This disobedience on their part put him out of his temper, and he began to speak sharply to them. They, being Bengalis who think themselves equal to Englishmen, also replied sharply. On this he alighted from his horse and commenced beating them. One of them received a severe blow on his nose, which began to bleed through the nostrils, and the other on his eye. All the Bengali inhabitants of the city have formed a union and are about to file a suit in the Magistrate's court against the European gentleman.

Circulation,
146 copies.

well versed in the art of administration, it made a great mistake in hastily passing the Vernacular Press Bill without thinking what the consequences of the measure would be. But when on a second thought the Government recollected its habitual justice, it was obliged to make the Press Act a dead letter, and those vernacular newspapers which were stopped owing to the exaction of bail-bonds have been released from the obligation and revived. True it is that one fish makes the water of the whole pond dirty. The reading public is aware that Mr. Eden, shortly after his appointment to the office of Lieutenant-Governor of Bengal, strongly censured the vernacular press. Can there be now any doubt that the press law is the work of Mr. Eden alone? Much has been written in the newspapers of Bengal about him. Is that all false? But the newspapers could do nothing beyond mere writing, whilst he was all-powerful and did as he pleased. We are still thankful to His Excellency the Viceroy, inasmuch as he has at last rectified his mistake. It was not the fault of His Excellency that he gave his consent to the Press Bill, but that of the climate of Calcutta, which at once changes one's mind. It is only the good climate of Simla which prevents the reason from going astray. The Fuller minute was the result of the fine climate of Simla. The *Pioneer* says that the members of the vernacular press will not fear Act IX. of 1878: because the Act does not vest the district magistrates with absolute power. But the proceedings of the Government of Bengal have proved that even local Governments, to say nothing of district magistrates, are not fit to be entrusted with absolute power. Accordingly, the Government of India has ordered that no local Government should take any action under the Press Act without obtaining its sanction. If Mr. Eden were appointed the Governor-General of India, what would be the result? To our thinking the result would be that all vernacular newspapers in India, specially in Bengal, would cease

to exist. Now that no action can be taken under Act IX. of 1878 against any vernacular newspaper without the permission of the Government of India, what will be the use of appealing to the Government of India from the decision of the local Government? In every case the Government of India will reply that the judgment has been passed after due consideration, and that the Supreme Government sees no reason to modify or reverse the judgment. The judgment and gravity evinced by Sir George Couper in the matter of the Vernacular Press Act deserve high praise. If, like Mr. Eden, he were also to exact bail-bonds from us, what could we do? It is our earnest prayer to Heaven that we may be always placed under the rule of officers who love the people, like Sir George Couper, and that Heaven may always protect an officer like Sir George Couper.

LOCAL AND MISCELLANEOUS.

A correspondent of the *Suheli Hind* of the 28th May

A quarrel between some native boys and a European gentleman at Ghazipur.

(received on 31st May) says that on the 15th May some Bengali students of the Victoria School, Ghazipur, were

Circulation,
146 copies.

walking in the garden, singing a Bengali song. At that time a European gentleman happened to come to the garden and asked the students to stop singing, but, the students, being young boys, did not obey his order. This disobedience on their part put him out of his temper, and he began to speak sharply to them. They, being Bengalis who think themselves equal to Englishmen, also replied sharply. On this he alighted from his horse and commenced beating them. One of them received a severe blow on his nose, which began to bleed through the nostrils, and the other on his eye. All the Bengali inhabitants of the city have formed a union and are about to file a suit in the Magistrate's court against the European gentleman.

Circulation,
175 copies.

The *Vrita Dhára* of the 2nd June remonstrates against Mr. Govind Vithal Karkare, the appointment of Mr. Govind Vithal B.A., Barrister-at-law, the new Reporter on the Vernacular Press of Bombay. Karkare, B.A., Barrister-at-Law, Government Reporter on the Vernacular Press of Bombay, on the death of Pandit Krishna Shastri Chiplonkar. The writer contends that as Mr. Govind Vithal has been educated in England, he does not possess a thorough knowledge of Marathi.

Circulation,
150 copies.

The *Urdu Akbar* (published in Marathi at Akola) of the 1st June complains of the scarcity of water at Akola, Berar. water at Akola, and urges that some satisfactory arrangements should be made for the supply of water which may be sufficient for the requirements of the place. The writer suggests that twenty or twenty-five wells should be sunk in the bed of the river.

Circulation,
880 copies.

The same paper says that some European officers went a-hunting in the forest in Kota. A thanadar complained to them against a gang of robbers. They killed the whole gang with the aid of the villagers. We are not yet in a position to say whether this rumour is true or false. We hope that the Government will make an enquiry into the matter.

The *Núr-ul-Anwár* of the 1st June publishes a long article, communicated by a correspondent, describing the circumstances under which the pension of Prince Mirza Muhammad Huzubr Ali, the eldest son of the ex-King of Oudh, has been increased from Rs. 200 to Rs. 2,500 a month. As the pension to the prince is to be paid out of the pension paid to the ex-King of Oudh, the ex-King is highly displeased with this, and has even disinherited the prince. When the ex-King, in accordance with the evil advice of his ministers, reduced the pension of the prince from Rs. 400 to Rs. 200, the prince submitted a petition to his father, protesting against

The increase of the pension of Prince Mirza Muhammad Huzubr Ali from Rs. 200 to Rs. 2,500 a month is a source of great grief to the ex-king of Oudh.

the reduction of his pay on the ground that his pension was already insufficient for his expenses. But the ex-king did not comply with his request and stopped his pension altogether. The prince was obliged to refer the matter to the Agent, and the Government of India has at last raised his pension from Rs. 200 to 2,500.

The *Koh-i-Nur* of the 1st June, in an article communicated by a correspondent, says that the number of dancing-girls in India has now very much increased. Dancing-girls are now to be found in almost every town in India. This immense increase in their number is due to the encouragement which they receive at the hands of the public on festive occasions. They are a great national scandal. The people should agitate the question and ask the Government to enact a law to check their increase. The Government has already put a stop to several bad customs among the natives by its interference.

Circulation,
540 copies.

The *Hindi Pradip*, Allahabad, of the 1st June, draws the attention of the municipal committee of Allahabad to the fact that the chauk bazar road in the city is not well watered, and that lanterns put up at thoroughfares are not lighted.

Circulation,
200 copies.

One Sayyid Ahmad, an inhabitant of Azimabad, asked Maulvi Sayyid Ahmad some questions regarding Maulvi Khan, Bahadur, C.S.I. Sayyid Ahmad Khan, Bahadur, C.S.I., from Maulvi Muhammad Amanat-ulla, an inhabitant of Ghazipur. Maulvi Muhammad Amanat-ulla gave favourable answers to the questions. The questions along with the answers were published in the *Anisi Bihar*, a vernacular newspaper of Patna, dated 7th May. One Maulvi Mati-ulla, the son of Shekh Aman-ulla, a shop-keeper of Sádiqpur, Azimabad, published an article in the *Anisi Bihar* of the 18th May in refutation of the answers given by Maulvi Amanat-ulla.

Circulation,
254 copies.

Maulvi Mati-ulla is a Wahabi. The *Aligarh Institute Gazette* of the 1st June republishes both the articles from the *Anisi Bihar*. The first question asked about Maulvi Sayyid Ahmad Khan, Bahadur, C.S.I., is, whether he is a kafir (infidel) or Musalman in spite his believing in the *kalima* or the Muhammadan confession of faith. Maulvi Amanat-ulla replies that Maulvi Sayyid Ahmad Khan, Bahadur, C.S.I., is a true Musalman. His religious beliefs are the same as those of ancient Musalmans. True, his opinions on certain minor points are different from the generally accepted opinions. But many ancient learned Musalmans also held the same opinions on the points in question as he does. Moreover, this difference of opinion on some unimportant points cannot make him a kafir. In reference to the above question Maulvi Mati-ulla says: Did the ancient Musalmans practice the following usages? A Musalman should pay a visit to London and France instead of a pilgrimage to Mecca. He should receive education under the infidels. His sons should receive education amidst the infidels. Under the influence of this education he should say that the *shara* or Muhammadan law prohibits the custom of keeping slaves. He should deny the existence of demons and the solidity of the sky. He should adopt the mode of living of the infidels. He should neglect his daily prayers. He should not keep the Ramzán fasts. To say nothing of making a pilgrimage to Mecca and of observing the rules of charity enjoined by the Muhammadan religion, he should evade the provisions of the Qurán by misinterpreting them. He should sell his life to the infidels (i.e., he should enter their service). While he openly declares that a hen killed by twisting its neck is lawful food, it is not surprising if he should secretly drink wine and eat pork. When he passes his whole time amidst pork-eaters he cannot be relied upon.

LIST OF PAPERS EXAMINED.

(499)

N	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE OF PAPER.	DATE OF RE- CEIPT.	NAME OF PUBLISH- ER.		CIRCULATION.
							CIRCULATION.		
1	<i>Ajtab-i-Panjab</i>	... Lahore	Urdu	... Bi-weekly	1878.	1878.	Fakir Muhammad,	675 copies.	
2	<i>Agra Akhbar</i>	... Agra	Ditto	... Weekly	May 30th and June 3rd.	June 1st & 5th respectively.	Muhammad Abdul	135 "	
3	<i>Akhbar-i-Alam</i>	... Meerut	Ditto	... Ditto	May 28th	June 2nd	Muhammad Kahman.	90 "	
4	<i>Akhbar-i-A'm</i>	... Lahore	Ditto	... Ditto	June 1st	5th	Mokand Ram	1,060 copies (in- cluding 360 copies taken by Govt.)	
5	<i>Akhbar-i-Tamannai</i>	... Lucknow,	Ditto	... Ditto	May 29th	1st	Puran Chand	112 copies.	
6	<i>Akmal-ul-Akhbar</i>	... Delhi	Ditto	... Ditto			Sayyid Fakhr-ud- din.	100 "	
7	<i>Aligarh Institute Ga- zette.</i>	... Urdu-Eng.	Bi-weekly	...	1st & 4th...	" 3rd & 6th...	Hafiz Abdur Razzaq,	254 copies (in- cluding 40 copies taken by Govt.)	
8	<i>Almorah Akhbar</i>	... Almora	Hindi	... Bi-monthly,	" 1st	2nd	Sada Nand	60 copies.	
9	<i>Anjuman-i-Akhbar</i>	... Sháhjáhnápur,	Urdu	... Ditto	" "	5th	Chaudan Lal	33 "	
10	<i>Anjuman-i-Hind</i>	... Lucknow,	Ditto	... Weekly	" "	3rd		135 "	
11	<i>Anjuman-i-Panjab</i>	... Lahore	Ditto	... Ditto	May 31st	" 3rd		400 copies (in- cluding 200 copies taken by Govt.)	
12	<i>Anwar-ul-Akhbar</i>	... Lucknow...	Ditto	... Ditto	" "	" "	Fateh Muhammad,	100 copies.	
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Circulation,
254 copies.

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1 <i>Akhbar-i-Panjab</i>	... Lahore	Urdu	... Bi-weekly	1878.	1878.	Rakir Muhammad,	575 copies.
2 <i>Agra Akhbar</i>	... Agra	Ditto	... Weekly	May 30th and June 3rd.	June 1st & 5th respectively.	Muhammad Abdul	135 "
3 <i>Akhbar-i-Alam</i>	... Meerut	Ditto	... Ditto	May 28th,	June 2nd	Kahman.	90 "
4 <i>Akhbar-i-A'm</i>	... Lahore	Ditto	... Ditto	June 1st	... 5th	... Mokand Ram	1,050 copies (in- cluding 360 copies taken by Govt.)
5 <i>Akhbar-i-Tamanna</i> , 6 <i>Akmal-ul-Akhbar</i>	... Lucknow, Delhi	Ditto	... Ditto	May 29th	... 1st	... Piran Chand Sayyid Fakhruddin.	112 copies.
7 <i>Aligarh Institute Ga- zette.</i>	... Aligarh	Urdu-Eng.	Bi-weekly	June 1st	... 2nd	Hafiz Abdur Razzaq,	254 copies (in- cluding 40 copies taken by Govt.)
8 <i>Almerah Akhbar</i>	... Almora	Hindi	... 1st	... 2nd	... 5th	Sada Nand	60 copies.
9 <i>Anjuman-i-Akhbar</i>	... Sháhjáhnápur,	Urdu	... Ditto	... "	... 3rd	... Chaudan Lal	33 "
10 <i>Anjuman-i-Hind</i>	... Lucknow,	Ditto	... Weekly	... 3ist	... 6th	... 3rd	135 "
11 <i>Anjuman-i-Panjab</i>	... Lahore	Ditto	... Ditto	... May 31st	... 3rd	... 3rd	400 copies (in- cluding 200 copies taken by Govt.)
12 <i>Anwar-ul-Akhbar</i>	... Lucknow	Ditto	... Ditto	... May 31st	... 3rd	... 3rd	100 copies.

List of papers examined—(continued).

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY OR OTHERWISE.	DATE OF PAPER.	DATE OF RE- PRINT.	NAME OF PUBLISH- ER.	CIRCULATION.
13 <i>Arya Darpan</i>	Sháhjáhnápur,	Urdu	...	1878. For May	June 1st	...	188 copies.
14 <i>Ashraf-ul-Akhbar</i>	Delhi	Ditto	...	June 1st	3rd	Mirza Khan	105
15 <i>Benares Akhbar</i>	Benares	Hindi	...	May 30th & June 6th.	1st & 6th respectively.	Bishwá Nath Balhe	77
16 <i>Berar Samachar</i>	Akola	Marathi	...	June 2nd	June 5th	Khande Rao Balaji	250
17 <i>Bharat Bánáthi</i>	Aligarh	Hindi-Eng- lish	...	May 31st	2nd	Tota Ram	150
18 <i>Dababah Qaisri</i>	Bareilly	Urdu	...	June 1st	3rd	Raj Bahadur	430
19 <i>Dababah Sikandri</i>	Rampur	Ditto	...	Ditto	5th	Muhammad Husain	22
20 <i>Gwalior Gazette</i>	Gwalior	Hindi-Urdu	...	Ditto	1st	Khan.	22
21 <i>Hindi Pradip</i>	Allahabad	Hindi	...	May 26th	4th	Gopi Nath	200
22 <i>Jaipur Akhbar</i> (Raj- putana).	Jaipur	Urdu	...	Monthly	3rd	Najaf Khan	125
23 <i>Jalwah Zür</i>	Meerut	Ditto	...	Weekly	5th	Rai Ganeshi Lal	100
24 <i>Kárnátmak</i>	Lucknow	Ditto	...	May 31st	4th	Muhammad Yaqub,	300
25 <i>Káshi Patrika</i>	Benares	Hindi-Urdu	Bi-monthly,	...	...	450 copies (in- cluding 200 copies taken by Govt.)	275 copies.
26 <i>Kavi Váchan Sudha</i> ,	Ditto	Hindi	Weekly	May 27th & June 3rd.	May 31st & June 6th respectively.	Gopi Nath	...
27 <i>Kayasth Samachár</i> ,	Lucknow,	Urdu	...	June 2nd	June 2nd	...	360
28 <i>Khair Khwáh-i-Alam</i> ,	Delhi	Ditto	...	May 30th	3rd	Sayyid Mir Hasan,	135
29 <i>Khádir Khwáh-i-Hind</i>	Ditto	Ditto	...	June 1st	5th	Wahab Narain	150
30 <i>Khair Khwáh-i-Oudh</i>	Lucknow,	Ditto	...	May 30th	31st	Khairati Lal	30
31 <i>Kháir Khwáh-i-Panj</i> - Gujranwá- la.	Ditto	...	...	June 1st	...	...	625
32 <i>Khásh-i-Alam</i>	Ditto	...	Weekly	June 5th	...	...	...

31	<i>Zhādir Khwāh-i-Panj-Gujranwāla.</i>	Ditto	Divan Chand.
32	<i>Khurshid-i-Ālam</i>	Ditto	625 " 180 " 540 copies (including 60 copies taken by Govt.)
33	<i>Koh-i-Nur.</i>	Ditto	625 " 180 " 540 copies (including 60 copies taken by Govt.)
34	<i>Fensa-i-Nur</i>	Ditto	625 " 180 " 540 copies (including 60 copies taken by Govt.)
35	<i>Lauh-i-Mahfuz</i>	Ditto	625 " 180 " 540 copies (including 60 copies taken by Govt.)
36	<i>Lawrence Gazette</i>	Meerut	625 " 180 " 540 copies (including 60 copies taken by Govt.)
37	<i>Mahud Akhbar</i>	Endore	625 " 180 " 540 copies (including 60 copies taken by Govt.)
38	<i>Marwār Gazette</i>	Jodhpur	625 " 180 " 540 copies (including 60 copies taken by Govt.)
39	<i>Mashir-i-Qisar</i>	Urdu	625 " 180 " 540 copies (including 60 copies taken by Govt.)
40	<i>Meerut Gazette</i>	Hindi	625 " 180 " 540 copies (including 60 copies taken by Govt.)
41	<i>Milār-i-Darāshshāhīn</i>	Urdu	625 " 180 " 540 copies (including 60 copies taken by Govt.)
42	<i>Mitra Bīlā</i>	Urdu	625 " 180 " 540 copies (including 60 copies taken by Govt.)
43	<i>Muhib-i-Hind</i>	Urdu	625 " 180 " 540 copies (including 60 copies taken by Govt.)
44	<i>Mumba-ul-Akhān</i>	Lucknow, Cawnpore, Morsadabad	625 " 180 " 540 copies (including 60 copies taken by Govt.)
45	<i>Mutla-i-Nur</i>	Ditto	625 " 180 " 540 copies (including 60 copies taken by Govt.)
46	<i>Nājir-i-Āzām</i>	Ditto	625 " 180 " 540 copies (including 60 copies taken by Govt.)
47	<i>Najm-ul-Akhān</i>	Ditto	625 " 180 " 540 copies (including 60 copies taken by Govt.)
48	<i>Nasim-i-Agra</i>	Agra	625 " 180 " 540 copies (including 60 copies taken by Govt.)
49	<i>Nizam-ul-Akhān</i>	Delhi	625 " 180 " 540 copies (including 60 copies taken by Govt.)
50	<i>Nur-i-Afshān</i>	Ludhiana	625 " 180 " 540 copies (including 60 copies taken by Govt.)
51	<i>Nur-ul-Abṣar</i>	Allahabad	625 " 180 " 540 copies (including 60 copies taken by Govt.)

List papers examined.—(concluded.)

NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE OF RECEIPT.	DATE OF PAPER.	NAME OF PUBLISH- ER.	CIRCULATION.
552 <i>Nur-ul-Anwar</i>	Cawnpore,	Urdu	Weekly	June 1st	June 1st	Muhammad Yakub,	380 copies.
553 <i>Nasrat-ul-Akhbar</i>	Delhi	Ditto	Tri-monthly,	"	" 4th	125.	"
554 <i>Nasrat-ul-Islam</i>	Ditto	Ditto	Ditto	"	"	50	"
555 <i>Oudh Akhbar</i>	Lucknow,	Ditto	Daily	May 31st to June 6th.	May 31st to June 6th.	Shin Parshad	820 copies (in cluding 90- copies taken by Govt.
556 <i>Oudh Punch</i>	Ditto	Ditto	Weekly	June 1st	June 1st	Sajjad Husain	300 copies.
557 <i>Panjab-i-Akhbar</i>	Lahore	Ditto	Ditto	"	" 5th	"	400
558 <i>Patiala Akhbar</i>	Patiala	Ditto	Ditto	"	" 6th	Rikhi Kesh	"
559 <i>Qaisar-ul-Akhbar</i>	Allahabad,	Ditto	Ditto	"	" 3rd	Siraj-ud-din Ahmad,	240
560 <i>Rakbar-i-Hind</i>	Lahore	Ditto	Bi-weekly	"	" 4th & 4th	Sayyid Nadir Ali ...	150
561 <i>Rohilkhand Akhbar</i>	Moradabad	Ditto	Weekly	1st	" 5th	Bishan Sarup	125
562 <i>Sadiq-ul-Akhbar</i>	Bhawalpur	Ditto	Ditto	May 27th	May 31st	Lal Singh	195
563 <i>Safir-i-Buldhānd</i>	Muzaffar- nagar.	Ditto	Ditto	May 29th	June 3rd	Ram Parshad	160
564 <i>Safir-i-Hind</i>	Amritsar,	Ditto	Bi-monthly,	June 1st	" 4th	100	100
565 <i>Ditto</i>	Delhi	Ditto	Weekly	May 30th	May 31st	"	200
566 <i>Shola-i-Tur</i>	Cawnpore,	Ditto	Ditto	June 4th	June 6th	Haider Ali	75
567 <i>Shubha Chintak</i>	Ditto	Hindi	Ditto	" 3rd	" 5th	"	275
568 <i>Sir Punch Hind</i>	Lucknow,	Urdu	Ditto	" 2nd	" 6th	Ambica Parshed	150
569 <i>Sohail Hind</i>	Meerut	Ditto	Ditto	May 28th	May 31st	Mukarrab Hussain...	146
570 <i>Urdu Akhbar</i>	Delhi	Ditto	Ditto	June 1st	June 4th	Sayyid Hasan...	60
571 <i>Urdu Akhbar (Akola)</i>	Akola	Ditto	Ditto	"	" 6th	Kishan Chand	150
572 <i>Urdu Akhbar (Akola)</i>	Ditto	Ditto	Ditto	"	"	Ditto	100

ALLAHABAD, {
The 10th June, 1878.

PRIYA DAS,
Government Reporter on the Vernacular Press of Upper India.

PRIYADAKS,

PRINTED AT THE N.-W. P. AND OUDH GOVERNMENT PRESS, ALLAHABAD.

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